foundation that we have to base our conception of a truth in our terrestrial being and the possibility of a divine Life in material Nature. There our chief need is to discover the origin and nature of the Ignorance which we see emerging out of the inconscience of matter or disclosing itself within a body of matter and the nature of the Knowledge that has to replace it, to understand too the process of Nature's self-unfolding and the soul's recovery.

For in fact the Knowledge is there concealed in the Ignorance itself; it has rather to be unveiled than acquired: it reveals itself rather than is learned, by an inward and upward self-unfolding.

But first it will be convenient to meet and get out of the way one difficulty that inevitably arises, the difficulty of admitting that, even given the immanence of the Divine in us, even given our individual consciousness as a vehicle of progressive evolutionary manifestation, the individual is in any sense eternal or that there can be any persistence of individuality after liberation has been attained by unity and self-knowledge.

This is a difficulty of the logical reason and must be met by a larger and more

catholic
enlightening reason. Or if it is a
difficulty of
•spiritual experience, it can only be met
by a wider
resolving experience. It can indeed be
met also
by a dialectical battle, a logomachy of
the logical
mind; but that by itself is an artificial
method,
often a futile combat in the clouds and
always
inconclusive. Logical reasoning is
useful and